

Millennial Star



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The Ten Lepers

It furnishes a pertinent lesson in gratitude.

(See pages 1 and 6)

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JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillian Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

In fascinating style the author presents the available facts in the life of Joseph Smith which are as exciting as, and stranger than fiction. This work truly gives remarkable and scientific treatment to the man who is looked upon by men and women in thirty nations to-day as a greater leader than Moses and a greater prophet than Isaiah; whose birthplace already is marked by a granite shaft which pierces the sky in the New England State, Vermont; and whose disciples now number close to a million

11/-

BRIGHAM YOUNG

By Susa Young Gates

The authoress, a daughter of Brigham Young, tells of his lowly birth and how he came to attach himself to the Mormon prophet, Joseph Smith, ultimately to become a leader of the Mormons.

Mrs. Gates also relates that daring exodus of the Saints across the desert to found a new state in the mountain wilderness of Western America. Her account of the hard, bitter struggles of those Pioneer days makes thrilling reading. There were the climatic conditions to overcome; warlike Indians to subdue; and the wrath of the authorities at Washington to appease. Brigham Young's iron will found these and many other obstacles and welded his converts into a national community, founding cities, prosperous settlements, schools, colleges, meeting-places and temples

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Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

—John 8: 31, 32

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THIS WEEK'S COVER—

One of the Saviour's miracles which offers a pertinent lesson in proper appreciation for the blessings of life forms the cover picture for this week's *Star*, the first of the new year.

Passing through Samaria and Galilee on His way to Jerusalem, Jesus met ten men stricken with leprosy, who hailed Him from afar off, lifting up their voices and asking for mercy. Told by the Saviour to show themselves unto the priests, the lepers found themselves cleansed as they went their way. Only one of the ten, however, showed his gratitude for the blessing by returning and giving thanks to the Master.

MAN—A CO-PARTNER WITH GOD

By DR. FREDERICK J. PACK,

of the University of Utah.

I DO not find myself in harmony with the widely accepted feeling of certain Christian people that Deity is a kind of dictatorial law-giver whom man must obey without reason or choice. I must prefer to think of Him as a merciful father knowingly sympathetic with His errant children. Fear of the Lord is an outgrowth of primal times when violent acts of nature, such as bolts of lightning and disastrous earthquakes, were attributed to some malevolent God. Moreover the subservient humiliation of some of those who seek His favour is not unlike old time efforts made to propitiate His anger.

I like to think of God as the father of a great family fully conscious of both the weakness and strength of His children—a father who rejoices in their success and sorrows in their failures. I like to think of Him as interested in all of His children alike, with no favourites and no one forgotten. To me the Gospel of Jesus Christ must be sufficiently comprehensive to reach every child of God and to make provision for whatever he deserves.

Moreover I do not find myself in agreement with the feeling that man plays no part in his own salvation—that it comes as an undeserved gift from God. I prefer to think of man as an actual child of the Father, possessing potentialities deserving of his station. But such a condition would not be acceptable to me, or to you, without the existence of a plan that would permit to the development of these latent gifts—a kind of mutual partnership, with Deity as the guiding head. Some one may say that such a conception emphasizes the importance of man. It is sufficient to reply however that man is an actual child of God, that Deity is truly the Father.

Explanatory of the attitude of Deity toward the salvation of His children, a statement in the Book of Moses is superior to anything else I have seen. It reads, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." In paraphrased form this statement has been used by countless earthly parents who were unselfishly devoting their lives to the welfare of their children. It is a declaration of the highest purpose of both God and man.

The slowness with which we move forward is doubtless due to certain peculiarities within ourselves rather than to any wilful act on the part of Deity. Again a condition clearly comparable to this exists between the earthly parent and his child. Irrespective of the parent's solicitude for his children or of the conveniences with which he surrounds them, the principal determining factor in their success lies with the individuals themselves. Among the most lasting joys that come to an earthly parent is the soulful appreciation of his children, and yet he frequently finds himself totally unable to bring this condition about. A parent may send his son to a university and surround him with every desirable comfort, and yet the son may fail properly to respond.

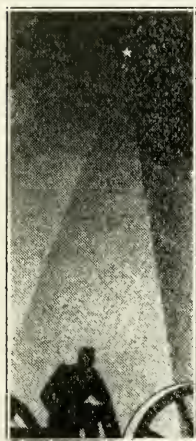
The principle of self-determination—or free agency, as the

Latter-day Saints commonly term it—is a tremendously important factor in deciding human conduct. The poet has truly said:

Know this: That every soul is free
To choose his life and what he'll be;
For this eternal truth is given:
That God will force no man to heaven.
He'll call, persuade, direct aright,
And bless with wisdom, love and light,
In nameless ways be good and kind,
But never force the human mind.

It is evident, therefore, that man's attainments are intimately related to his own efforts.

Parents have long since discovered the necessity of placing responsibility upon their children, rather than carrying these responsibilities for them. Business firms commonly follow the practice of bringing young men into their institutions and training them for years into positions of trust. Experience is a great teacher and appears to be the only means by which human beings can appreciate true value. The inheritance of vast sums of money is seldom conducive to lasting success. There is something intangible about experience, coupled with earnest effort, that results in true appreciation.



Man seemingly possesses an inherent desire for the discovery of truth, and when the desire is once aroused it becomes almost insatiable. Individuals of this class are willing to sacrifice almost anything for their study of the unknown; they jeopardize their lives in exploration of arctic lands and abysmal depth; they spend their last farthing in search of a new spider or an unknown rock; and they deprive themselves of the actual necessities of life in quest of a hypothetical star or an undescribed ray. It is difficult to understand the impulse that

drives them forward, unless perchance it represents a spark of the Divine striving for liberation from error and ignorance. Inasmuch as man is the actual offspring of God (Acts 17: 28, 29) it appears only natural that he should strive to be like Him.

But be that as it may, mankind is feverishly attempting to fathom the unknown, an effort which is continuously bringing him closer to the Divine.

It should be clear that man's knowledge of nature gives him mastery of her. When it was discovered, for example, that the expanding force of enclosed steam could lift the lid of a kettle, the human brain almost immediately employed the principle in the steam engine for hauling objects over the surface of the earth and a thousand other purposes.

The ultimate extent to which man can control nature appears as yet to have no bounds. While it is true that the children of each generation are apparently more intelligent than those of the preceding ones, yet each generation builds upon the accomplishments of its predecessors and therefore

each can travel farther than the last. Then, too, who would care to say that the accumulated successes of time may not eventually bring about an improvement in the race? If this is not possible, whence came the advancement of bygone ages? Infinite improvement in the past points to similar progress in the future. Man is well within an era of increasing accomplishment, and unless his career is terminated by sin or other deadly scourge it gives promise of never-ending achievement.

With all these facts before us, it is not difficult to understand that man is an actual co-partner with God, helping to bring about His purposes, and meantime preparing his own self for their enjoyment. The sum total of man's present accomplishments would be difficult even to list, since they influence practically every phase of human thought and endeavour.

Moreover Deity is vitally interested in man's achievement, and therefore when one of His children diligently desires to discover, will He not help by giving? Let the thousands answer from their own experience, for who among us, no matter how humble, has not been rewarded with almost instantaneous knowledge after days or even weeks of seeming futile toil? And after the answer came, we wondered that it had not been discovered before. We rejoice in the belief that Deity inspires those who are industriously anxious to know His truth.

Moreover Deity sometimes helps those whose entire lives do not merit divine favour. But the needs of the hour, or the diligence of the investigator, or a combination of conditions may be the determining factor. It is not meet for the Christian to question acts of God in cases such as these, especially if he believes with the Latter-day Saints that the reception of every blessing is predicated upon compliance with the laws that produce it.

Every human being is a child of God, and to be wholly successful the Gospel of Jesus Christ must be sufficiently comprehensive to include them all. I hold to the fact that God, being fair, will reward every child according to his deserts and that chance happenings are unknown. This being true, wherever any blessing is received it is by obedience to the law upon which the blessing is predicated. It follows as a corollary therefore, that reception of God's blessings must be preceded by obedience to the laws that produce them. Therefore, of necessity, if man wishes to regain the presence of the Father—God's choicest gift to His children—he must conform to the laws which make such a blessing possible. There is a deep satisfaction in the belief that God is not only interested in us but that we are actually co-partners with him in the tremendously interesting task of bringing to pass the immortality and eternal life of man.

CORRECTION OF AN ERROR

An error which appeared in the December 16th issue of the *Star* was recently brought to our attention and we take this opportunity of correcting it. "Sister Dorothy L. Cuthbertson," of Sunderland Branch, was reported as having won second prize in the Christmas Poetry Contest, when it should have been Sister Marjorie F. Cuthbertson, of Sunderland Branch. To Sister Cuthbertson we extend these belated apologies and congratulations.

THE PRIMACY OF FAITH

By Elder Heber C. Snell

THROUGHOUT their entire history the Latter-day Saints have emphasized faith in God as the first principle of the Gospel. The scripture passage most frequently quoted in connection with the preaching of faith has been Hebrews 11: 1. This reads in the King James Version (1611 A.D.):

Now faith is the substance of things hoped for, the evidence of things not seen.

I remember how as a young man eagerly studying for a mission I used to wonder what the word "substance" in the passage meant. I could get no help from those who quoted the passage nor could I find out from any other source available to me what the word could possibly signify. The second part of the passage was better, but the word "evidence" was somewhat dark.

Important Principle

New light on the subject of faith and its importance in the Gospel plan is contained in this article by Elder Heber C. Snell, director of the Latter-day Saint Institute at the University of Idaho, in Pocatello. Faith is regarded as the first principle of the Gospel by Latter-day Saints, along with repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost.

The modern versions of the New Testament have cleared up the passage immensely. The English Revised version (1881) took a single step in the right direction:

Now faith is the giving substance to things hoped for, the proving of things not seen.

The American Revised Bible (1901) went a step further by rendering the Greek words respectively "assurance" and "conviction." The passage then read:

Now faith is the assurance of things hoped for, a conviction of things not seen.

Clearer than either of the revised translations is the rendering of the Greek in Weymouth's *The New Testament in Modern Speech*. Here the passage is as follows:

Now faith is a confident assurance of that for which we hope, a conviction of the reality of things which we do not see.

This translation is fully justified by the force of the original and it is at once clear and full of meaning.

I have elaborated this point for the reason primarily that I wanted to bring out the meaning of the great word Faith, as Paul thought of it, particularly since his definition has been so much quoted. If faith is essentially trust and confidence in spiritual realities it certainly ought to take the leading role among human concepts to-day. It ought to be the first principle of the Gospel. Why? Negatively, because trust in the arm of flesh has proved a snare and a delusion, as every thinking person since the World War knows. We are even beginning to distrust science since it has placed in the hands of irrespon-

(Continued on page 13)

EXPRESSION OF GRATITUDE

By Elder Ezra L. Marler

ON His way to Jerusalem as He passed through Samaria and Galilee, Jesus met ten men stricken with leprosy. The civil and social customs of the time required that a leper avoid contact and the presence of others, holding himself aloof from society until he was pronounced clean by the priests.

As these ten unfortunates saw Jesus approaching, they hailed Him from afar off, and pleaded with Him to show mercy and heal them. The sympathy of the Master was aroused and He said to them: "Go show yourselves to the priests." As they walked, they became conscious of the fact that they had become well and clean. Naturally, great joy filled the hearts of all who were so miraculously freed from the horrors of this dread disease, but in only one heart was that gladness mixed with a proper appreciation and sense of gratitude to Him who cleansed them. With shouts of joy this one hurried back and, throwing himself face downward at the feet of Jesus, gave thanks and praise for the great blessing he had received. "And Jesus answering said, Were there not ten cleansed? But where are the nine?" In the enjoyment of their gift they had wholly neglected the giver.

With the reading of this little incident in the life of the Master comes the mental query, Do these proportions hold good through life among the beneficiaries of divine blessings? If so, in which class are we; with the one or the nine?

He who cleansed the ten lepers, and His Father who is one with Him, have bestowed upon each one of us blessings far in excess of that miraculously given to the ten. Life itself and every faculty of mind and body by which life is made joyous, also provision for a glorious life eternal beyond the conception of mortal man, are gifts to us from divine providence. Let us search our hearts and see if there is, not only an adequate feeling of appreciation of the gifts, but also a proper sense of gratitude towards the Giver.

Such gratitude, if it be genuine, will find expression in various ways. Of primary importance is that it be felt in the heart and soul so that with thought of the gift springs thanks to the Giver. Such thanks should find expression in daily prayers of praise and adoration. Paul admonished the Saints to "Pray without ceasing" and the Lord has told us in our day that "In nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments."

From this we learn that not only is the Giver of all good offended when His greatly blessed children fail to "confess his hand in all things," but also when, having received so bounteously at His hand, they are not willing to "obey his commandments." In the masterful Sermon on the Mount He said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

May our hearts be filled with gratitude and may our spirit of thanksgiving find expression in words and songs of praise to the Giver of all we have. But then is genuine gratitude only half expressed. Let it be verified by lives of consecration in act and deed, doing the will and keeping the commandments of the World's Greatest Benefactor. Only by so doing can we adequately express our thanks for the blessings that are daily ours.

ONE WEEK LEFT IN BUILDING FUND CONTEST

There is little more than one week left before the Mission-wide Building Fund Contest comes to a close on January 15th, and the £10 prize money will be distributed. Branches leading with money contributed are: North London, Southwest London, Bradford, Sheffield, Hyde, Hull, Bristol, Dublin, and Norwich. As awards will not be made to branches which have won the contest other years, there is still time to win a prize.

VOLUME NUMBER ONE HUNDRED

"No. 1, Vol. 100" reads the dateline on the cover of this week's *Millennial Star*. With the beginning of the New Year, the *Star* commences publication of its hundredth volume.

It is almost 98 years since the first issue of the *Star* was published on May 27th, 1840, with Parley P. Pratt as editor. On the cover of that first *Star* was a poem from the editor's pen, *The Morning Breaks, The Shadows Flee*, which is now a favourite Latter-day Saint hymn.

Appearing first at monthly intervals, then every two weeks, the *Star* became a weekly publication in 1852, and has remained so ever since. The name plate has been unchanged from the first volume until the present and the size of the pages is exactly the same as in the beginning. Throughout its existence the *Star* has adhered to the policy as set forth by its first editor, who said in the last paragraph of his prospectus:

"In our style we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. In short, we hope by the aid and assistance of the Spirit of God, to comfort the mourner—to bind up the broken hearted—to preach the Gospel to the poor—to bring glad tidings to the meek; and 'that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine.'"

No better policy could be formulated in these modern times and to-day, the *Star* hopes, "by the aid and assistance of the Spirit of God" to continue the glorious principles set down by its founders.—PARRY D. SORENSEN

THURSDAY, JANUARY 6, 1938

EDITORIAL

CENTENNIAL CONFERENCE ADDRESS

EDITOR'S NOTE: The address made by President J. Reuben Clark, Jr., Sunday morning, August 1st, 1937, during the recent Centennial Celebration held in Rochdale, has in it lessons so important and so much needed at this time that it is here reproduced in full.—R. R. L.

My brothers and sisters, I am indeed honoured and blessed with the privilege of being here with you to-day. I suppose that this is one of the largest—it may be the largest **Great Gathering of Saints**—gathering of Latter-day Saints that has come together in the British Isles, and to be here at this time, I repeat, in an honour and a blessing. I hope that during the very few moments that I shall stand before you I shall say nothing and intimate nothing that shall be contrary to the spirit, the beautiful spirit of peace, the Lord's Spirit, which has been with us thus far during this meeting. The peace of the spirit of the Lord is the most beautiful influence that we know of in the world, and that beautiful Spirit has been as well represented this morning by Brother Pyper as by any of us, and I should like to say to Brother Pyper that as he stood here and spoke to you I could almost see Brother George Goddard. I know that he will know I could pay him no higher compliment.

Like you, I was impressed with the testimony of Brother Hugh B. Brown. It is a favourite thought of mine and I frequently refer to it when I speak, that I think a **Being Worthy of Priesthood** test which every man may apply to himself as he moves, not only day by day, but hour by hour, a test that will never fail but will always hold true, a test that will never lead astray, is this: Can I go from the thing I am doing to the bedside of the sick and there invoke the authority of the Priesthood in behalf of the one who lies ill? No man who is doing a dishonest thing can do it, or an unrighteous or an unholy thing. And so you brethren, who hold the Priesthood and you who look forward to holding it, try so to frame your lives, try so to live that at no moment of time are you doing that or thinking that which would cut the communication between you and your God should you be asked to exercise the authority which has been conferred upon you. And that is a test not only for those who bear the Priesthood but it is a test equally for the sisters. Do you so live, can you so live,

will you so-live, that when one of your dear ones, your child, your sister, your mother, your friend is stricken, you can bow in prayer at the bedside of the stricken one and be sure that the line of communication between you and the Lord is open? And there is just as much a line of communication between you and the Lord as between those who bear the Priesthood and the Lord.

It is a great responsibility, my brothers and sisters, and I sense it, I believe, fully, to stand before you here and try to instruct.

It has been my privilege and my duty, during my life, to take on and lay down positions of responsibility in civic life; indeed, I have done it so often that I am more or less accustomed to it. I have tried, in serving my country in these positions of responsibility, to sense my obligations. I have tried to understand what I should do and the way in which I should conduct myself. But civic responsibility is scarcely the shadow of the responsibility which rests upon a man who bears the Priesthood. Civic responsibility calls for a certain integrity, the highest that you can give, the highest loyalty, the highest devotion, but these things may touch but slightly our private lives. But when you take on the Priesthood, when you move into a position where you come to represent the Lord, then you must have all of these things that I have named, and you have also the duty and the responsibility to live righteously, for now you not only touch your own life spiritually but you touch the life of every Latter-day Saint with whom you come in contact. And this applies not merely to the officers of the Church; it applies, I repeat, to every member and particularly to those who bear the Priesthood.

Now, my brothers and sisters, I know you are anxious to hear Brother Grant. May I just before closing say how much I have enjoyed being present among you. May I say how much I enjoyed the great pageant last night. I want to congratulate everybody who had anything to do with that pageant. It was splendidly done. I want to thank these two young people who spoke so well this morning. Brother Pyper brought home to us, in a striking way by calling this lad to his side, what it meant when the Lord called the Prophet Joseph when he was a lad. The Lord has often done that. You will remember how He did it with Samuel, the boy prophet, in the temple. You will remember how He did it with David. Sometimes it seems that the Lord has to take the mind that is untrammelled, unprejudiced, unspoiled, in order that He may train it, build it, and use it to carry out His purposes. Surely that is a reflection upon us who grow to maturity, for we cannot be used. "Except ye become as little children," He said, ye cannot enter My kingdom.

May the Lord bless you, my brothers and sisters, build your testimony, build your faith, be with you all, enable you always to live so that you can apply the test to which I have referred, for then you will be walking in the straight and narrow way which He has marked out, I humbly pray in the name of Jesus, Amen.—J. REUBEN CLARK, JR.

RESTORATION OF THE GOSPEL

By Elder Charles W. Penrose

AND I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, that great city, because she made all nations drink of the wine of her wrath. (Revelation 14: 6-8)

In these inspired words John the beloved Apostle predicted the restoration of the Gospel to the earth, and the subsequent destruction of that power which had filled the earth with the darkness of spiritual inebriety and wickedness. That these events were not revelations of the past, but prophecies of the future manifested to the Apostle John, is made certain by what he says in Chapter 4, verse 1:

After this I looked, and, behold, a door was opened into heaven: and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter."

The angels spoken of in the 14th chapter, quoted above, were among the things which John was told "must be hereafter." It should be observed that when the angel should fly to the earth bearing the everlasting Gospel, it was to be at a time when every nation, and kindred, and tongue, and people would be without that Gospel in its fullness. That this has been the condition of the world for a long time has been demonstrated in a previous article.

In predicting events that would occur previous to His coming and "the end of the world," Christ declared, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matthew 24: 14)

The foregoing predictions correspond with the prophecy of Isaiah:

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29: 13, 14)

All the prophets whose writings have been collected in the sacred volume called the Bible, have proclaimed the glory of the latter days and the final triumph of truth over error, and the power of God over the deceptions of that Evil One.

Thus not only the restoration of the Gospel after the great apostasy that was to take place was foretold by holy men of God, but the manner of its revelation was also explained. It was to be by the coming of an angel from heaven. To whom might it be expected that this angel should appear? To the learned divines and contending sectaries of modern Christendom? Do they not all declare that revelation ceased when John received his vision, recorded in the Book of Revelation? Do they not teach that though angels once ministered to men

the day of their coming has long since passed? Have they any faith to call on God for a divine communication? And will the Almighty reveal anything except to those who call upon Him in faith? God's ways are not as man's ways. Therefore, as Paul expressed it, "not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise. And God hath chosen the weak things of the world to confound the things which are mighty; . . . that no flesh should glory in his presence." (1 Corinthians 1: 26-29) And, as quoted above, the Lord determined that in bringing forth His latter-day work, "the wisdom of the wise should perish and the understanding of the prudent should be hid."

It was in the year 1823 that the angel spoken of by John the Revelator came with the everlasting Gospel to a young man scarcely eighteen years of age, of obscure though respectable parentage, and without the learning of the schools. His name, too, was common, and his occupation that of a farmer's boy. Joseph Smith, whom the Lord raised up to receive His word, establish His Church, and prepare the way for the Redeemer's

second coming, was led to enquire of the Lord through reading the scriptures, for the purpose of finding out which of all the disputing religions was right. Coming to the Epistle of James, 1st chapter and 5th verse, he read:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."



Prophet Joseph and Angel Moroni

Scene from Centennial Pageant.

Relying on His word, he went into the woods to pray, and in the simplicity of his heart called on God for the wisdom which he felt he greatly needed. He was then not fifteen years of age, but his faith was strong and wavered not. His prayers were heard, and in a heavenly vision in open daylight, the Father and the Son revealed themselves to his astonished gaze. The Father, pointing to the Son, proclaimed, "This is my beloved Son, hear him." Our Saviour spoke to the boy, and in answer to his question as to which of all the religious sects was right, he was told that they had all gone out of the way, and was commanded to go after none of them, but was promised that in due time the true Gospel of Christ should be revealed to him.

When the angel appeared to him three years later, it was in his chamber, just as he had retired for the night. Coming in glory, the angel showed to Joseph the place where an ancient record was hidden in the side of a hill, containing the history of the former inhabitants of the American continent, including an account of a visit made to them by Jesus Christ after His resurrection from the dead, when He declared to them the same Gospel that He had preached in Palestine, and also es-

tablished His Church among them after the same pattern as that organized on the eastern hemisphere. He was informed that this record should be subsequently placed in his hands to translate by the gift and power of God to be given to him through means which the Lord had prepared for that purpose. This manifestation was thrice repeated that night that Joseph might be fully assured of its reality. Under the inspiration of Almighty God, the young man was able to obtain possession of this precious record, inscribed in small and curious characters upon metallic plates. The Gospel is there set forth in plain and simple language, and no one who reads the book, which is called the Book of Mormon, with a prayerful and unprejudiced heart, will fail to be impressed with its divine origin.

After being thus favoured of the Lord, Joseph Smith received a visitation from John the Baptist, who held authority in ancient times to preach and administer baptism by immersion for the remission of sins. He came as a ministering angel, and ordained Joseph Smith and his companion, Oliver Cowdery, to that Priesthood and authority. Thus endowed, these young men baptized each other, and at a later date were ministered to by the Apostles Peter and James and John, who ordained them to the Apostleship, with authority to lay hands on baptized believers and confer the gift of the Holy Ghost.

On the 6th of April, 1830, the Church of Jesus Christ was organized in the State of New York, with six members, Latter-day Saints who had been baptized for the remission of sins and had been confirmed by the laying on of hands. The Holy Ghost was manifested unto them, and as the Church grew in numbers the gifts of the Spirit were imparted, and the organization was eventually made complete with apostles, prophets, sevens, elders, priests, teachers, deacons, also bishops and other officers that were in the primitive Christian Church; indeed, all the grades of the Melchizedek and Aaronic Priesthood, with their keys, powers and endowments, and all the ordinances, ministrations and divine manifestations necessary to the true Church of Christ. Men thus divinely authorized, were sent out into the world to preach the Gospel like the Apostles of old, without purse or scrip, without salary and without pay of any kind, depending upon the Lord and friends whom He might raise up to minister to their temporal wants. Wherever they went and people received their testimony and were baptized for the remission of sins, the Holy Ghost was poured out upon them through the laying on of hands, and they invariably obtained a testimony from God that they were accepted of Him, and that He had in very deed re-established His Church on earth.

There are now many thousands of living witnesses to the truth of these things. They are natives of various countries, speaking different languages, reared in divers religions; they are now brought to the unity of the faith; they have come to a knowledge of the truth; doubt has fled and darkness has been dispersed; the light of heaven shines in their souls. This is the latter-day work spoken of by the Holy prophets. It is the dispensation of the fullness of times, in the which God will "gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." (Ephesians 1: 10)

THE PRIMACY OF FAITH

(Concluded from page 5)

sible men the great engines of destruction. On the positive side, faith in the spiritual should lead us because this alone holds out hope. Religion, which is born of trust in the unseen, is the chief source of those ideas which should control science in the interest of human welfare and the only motive power which *can* do it.

This view of the strategic position occupied by religion today is clearly shown by an article entitled "Religion's New War With Science" in the *Christian Century* magazine for October 27th, 1937. The writer, John Haynes Holmes, argues that science in the past has helped religion in two ways: (1) by compelling it to abandon "a vast store of theological impedimenta" thought to be facts, and (2) by showing that the method of reason is the ultimate basis of truth even in the area of religion. The outcome of the scientific attack was to enable religion to discover its own proper concern, the world of "spiritual reality."

Religion no longer fights science in the field of knowledge, but marches with it, to learn ever more and more of the profound mystery of life, and to understand its meaning in terms ultimate and fundamental. And the wonderful thing is that, as science and religion thus join hands, so to speak, in an equal desire to know the nature of the world and the destiny of man, science tends irresistibly to confirm and establish the basic postulates of faith which have been religion's sure possession since the beginning of the world.

And now it comes about, as Mr. Holmes convincingly shows in the second part of his argument, that in the "new way" of religion with science it is religion's prerogative to lead the way, for "our age is beginning to doubt whether science is the final blessing or the final damnation of mankind." To quote further:

If we face this dreadful fact of the betrayal of science to the work of death, we can see, without much difficulty, what is the matter. Science is wonderful, but also terrible—and terrible for the reason that it has no values. Whatever values it recognizes come from other sources.

The chief source is religion, which has "always been concerned with the creation and preservation of those values the absence of which makes the power of natural science a fatal power. In all ages and among all people, standards of right and wrong, principles of good and ill, concepts of light and darkness, have been rooted in religion." It is the function of religion then to step into her rightful place and lead science sternly along the road of right and justice and love.

How can religion do this? Only by maintaining her ideals and standards at an irreproachable level so that men cannot but recognize that her ensign of guidance is worthy to be followed. Now it has never come about in the history of men that such standards and ideals could be maintained without God. If religion leads science in our day it will be by virtue of a vitalized faith in God, not through a mere ethic trying to get along without Him. And so we come by this route back to the starting point of this article—the pronouncement that faith in God is fundamental in human living and for this reason the first principle of the Gospel.

The emphasis placed by the Latter-day Saints upon the

necessity of faith in a spiritual world, in which God is the dominant reality, exhibits the insight of our leaders from the beginning, particularly of our first prophet. And such emphasis shows the importance of the first vision. That vision demonstrated to a young man earnestly seeking the truth the fact of God's existence and concern for mankind. This chiefly makes the vision significant. The first principle of the Gospel is in reality *first*, as the Church has always taught.

In the light of this great teaching, confirmed as never before by the events and demands of our present world, may not the believer go the whole way with Paul and say, "Now faith is a confident assurance of that for which we hope, a conviction of the reality of things which we do not see"? And who dares say that such a faith, grounded as it is in the mind of man from the beginning and now made imperative in a distracted world, will fail to realize the things for which we hope but cannot yet see?

NEWS OF THE CHURCH IN THE WORLD

ISLAND MISSIONS of the Pacific Ocean will be visited shortly by Elders George Albert Smith, of the Council of the Twelve Apostles, and Rufus K. Hardy of the First Council of Seventy. They expect to be under way by February 1st, and will visit the Hawaiian, Samoan, Tahitian, New Zealand and Australian Missions, and also the Japanese Mission headquarters in Hawaii.



Elder Smith
Visits Missions

With the exception of the Hawaiian, it will be the first time since 1921 that an official visit of the General Authorities has been made to these missions. Elder Hardy will return to many Polynesian people who love and respect him in New Zealand, where he has spent three missions.

EXPRESSING PRAISE for the Church Security programme, Edwin C. Hill, prominent American newspaper writer and radio commentator, recently wrote a syndicated article about the Church, its history, and its ideals. After describing the programme and its effects, he says: "When the Angel

Moroni delivered the golden plates of the law and the Urim and Thummim to Joseph Smith, Jr., in Western New York, orthodox clergymen led in the savage ridicule of the story. The entire country was either contemptuously amused or indignant. But the Church was founded, and the Mormons struggled through to their promised land—fighting mobs, massacres, Indians, drought, heat, cold and starvation. It was a Wagnerian epic of the conquest of elemental forces by the will to believe."

APPOINTMENT of five new members of the General Board of the Young Women's Mutual Improvement Association was announced recently by the First Presidency and General Presidency. The new appointees are: Sisters Emily Higgs Bennett, Helena W. Larson, Vella Hart Wetzel, Lucy T. Anderson, and Gladys E. Harbertson. All have had wide experience in Y.W.M.I.A. work. Their appointments were made following the reorganization of the General Board when Sister Lucy Grant Cannon succeeded Sister Ruth May Fox as president. Fifteen of the original members were re-appointed to their former positions.

OF CURRENT INTEREST

DRIVING TESTS recently made by the American Automobile Association indicate that men are more likely to cause motor accidents than are women, but have more skill in avoiding danger. While men usually drive faster than do those of the opposite sex, they are more careful in slowing down when the road is not clear. Other results show that women rarely have the "feel" of a car, drive at a set speed, and are disinclined to change gear on hills till the car is labouring. Reasons for the ability of men to meet trouble more successfully are: greater strength, quicker reaction, and less mental disturbance caused by sudden noise.

ABOLISHMENT of all forms of liquor advertising is being sought by Socialist members of the British Columbia Legislature in Canada. In a resolution before the Provincial Legislature they declare that "it is at least questionable that the consumption of alcoholic liquors is in the best physical, mental and moral interests of our adult population, let alone our youth, and it would seem undesirable under such circumstances to have the consumption of these liquors urged upon any consumer in any manner through which the government

might benefit in any way." Liquor advertising on billboards is not permitted at the present time.

FRAGMENTS of an ancient version of the Bible which recently found their way to the British Museum have been identified as part of a copy of the Vulgate. They include some 11 pages, each 19 inches long by 13½ inches wide in double columns of writing, and cover portions of the Book of Kings in Latin. Dating from the eighth century when the Angles of Northumbria were founding monasteries and schools, they are thought to be parts of manuscripts made by Ceolfrid, Abbot of Wearmouth and Jarrow. They give evidence of a remarkable phase of civilization in early English history.

MOTORISTS in New Zealand are sent to school when arraigned before Magistrates for breaking traffic laws. In many cases offenders are put on probation to take a course of instruction in "road courtesy and driving" under the guidance of officers of the traffic departments. The chief probation officer recently stated in his annual report to Parliament that the experiment was a success in improving traffic conditions.

FROM THE MISSION FIELD

IRISH—Approximately 80 people attended the Christmas Ball sponsored by missionaries of Irish District at the Co-operative Hall in Belfast on Wednesday evening, December 22nd. The British Legion dance band provided the music and the hall was decorated in Christmas colours. Special items at the intermission were a dancing exhibition by Mr. Jack Elliott, holder of the All-Ireland championship shield, and a quartette sung by Lady Missionaries Ellen Rose and May Gardner, Supervising Elder Eldon T. Lindsay and Elder E. Leon Mather. Others in charge of

arrangements were Elders Clarence R. Silver, Coe R. Larkin, Ranald H. Hebbon and Ross S. Layton.

LEEDS—A Christmas party was held in Leeds Branch Hall on Saturday, December 18th, under the auspices of the Sunday School organization. After games and a supper, the group enjoyed singing Christmas carols. A pocket wallet was presented to Brother Thomas I. Watkins who is transferring his activities to Bradford Branch. The party closed with the appearance of Santa Claus, who distributed gifts to the younger members. It

was conducted by Brother Fred Laycock.

LIVERPOOL — Blackburn Branch Hall was the scene of a Christmas social given by Brother and Sister Herbert Shorrock, on Tuesday, December 21st. In a room decorated for the occasion, games were played and prizes given to winners. Refreshments prepared by Sister Isabelle Leak were served to the many members and friends present.

Members and friends of Preston Branch went carol singing on Christmas Eve, calling at the homes of the various members. Proceeds went to the branch building fund. On Boxing Night, December 27th, a party was held at the Branch Hall. It was under the direction of Brother Clifford Hartley, with the assistance of Elders Owen L. Brough, Jack W. Brailsford and Wilmer A. Nicholls. Ballots were cast for lunch boxes and other refreshment was provided by Sister Ada M. Horner.

NORWICH—Lowestoft Branch Relief Society held its annual Christmas social on Thursday, December 16th, at the Branch Chapel. The programme included a duet sung by Sister Annie Stafford and Supervising Elder LeRoy B. Skousen, tap dancing by Sister Jean Cornish, and a play by the Sunday School children. Games and carol singing were directed by Sister Bessie Judd and Elder Richard B. Mendenhall. The social was under the direction of Sister Gladys Walpole, Relief Society president, and her first

counsellor, Sister Violet Coleby.

A Christmas social was sponsored by Yarmouth M.I.A. on Saturday, December 18th, at the Branch Hall. Branch President Albert Cole conducted games and dancing and refreshments were served by Sisters Katherine Bly and Mary Cole. Representatives of Norwich Branch were in attendance.

NOTTINGHAM—The Primary and Sunday School of Leicester Branch held a Christmas party on Saturday, December 18th. An evening of games was climaxed by the entrance of Santa Claus with presents for the children. Members of Leicester Branch choir went caroling on Christmas Eve to the homes of the members.

About fifty people attended a social given by Eastwood Branch Primary on Thursday, December 23rd. The programme included items by Sisters Margaret Potts and Marjorie Slater, and Mr. Jack Caledine. Community singing was led by Sister Annie Wild with the assistance of Mr. Caledine. Those in charge of the social, which was directed by Primary Mother Margaret Wild, were Brother L. H. Flint, Mr. George Hemsworth, and Sister Margaret Wild.

SHEFFIELD — Rawmarsh Branch held a farewell social in honour of Brother Peter Hamstead, on Thursday, December 2nd. Brother Hamstead has left the branch to join the Royal Air Force. An enjoyable evening was spent, singing and playing games.

PERSONALS

PICKERING-CAMM—Sister Alice Pickering and Brother Douglas A. Camm were married at the Leeds Register Office on Friday, December 24th. A reception followed.

BOOTH-HOULT — Sister Kate Elizabeth Booth, of Eastwood Branch, was married to Mr. Frank Hoult at St. Mary's Church, Eastwood, on Monday, December 26th.

DEATHS

SHIPMAN—Brother John Shipman of Nuneaton Branch, Birmingham District, passed away on Monday, December 13th. Funeral services were held from the Coten Church, and Elder David S. King dedicated the grave.

former branch president of Tipton Branch, passed away on Thursday, December 16th, at his home in Tipton. He was 75 years of age. Funeral services were held on Tuesday, December 21st, at which Bishop Charles R. Snelgrove, supervising elder, presided. Interment was in the Tipton cemetery.

HARPER—Brother Charles Harper,

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
13, Wellington Street.
- Belfast:**
Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Cardiff:**
Enquire:
98, Albany Road.
- Clayton:**
Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsby:**
Thriff Hall,
Pasture Street.
- Halifax:**
L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Deseret,
Alexandra Terrace.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynold Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane,
S.W.12.
22, Doggett Road,
S.E.6.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- Skelton:**
Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton - Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
L and Y Station.

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